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Must Remain in
Transcription Room

M2538
LAND
Monday, February 2, 1975

MR. NYLAND "All right, let's call this the beginning of this week and the previous meetings are preliminary and the question is, what can we do this week cause tomorrow Santa Rosa and then Wednesday Berkeley. It's only a different kind of setting and the problem with Berkeley because that is like an open meeting beginning at three I believe. What are you going to do with people when they come back? If there are new people who are interested you have to give them again if they want to come back a very definite something that is food for them and so there is a burden on the group as a whole, as it exists now, to actually help to make it so for such new people that they will keep on coming back. It's not a question of interest. It's a question of touching something so that they feel that there is ~~some~~ actually ~~kind of a~~ the possibility of some kind of an answer, if they are that type that they have questions and that they really would like to consider them. I want to mention that because there is a very definite something in Berkeley when we will have that meeting, that those of the group ~~who~~ come there having in mind that they will be put to a test. All right, that's as far as_____is concerned. Thursday here, Friday, Saturday and Sunday. Monday, I don't think we ought to have another meeting. We'll finish up on Sunday. Tuesday morning I have to go back. I brought up the question of Monday group and Thursday group combining for about one month. That's all, if you want to do it and it'll be a very good test for both groups. I don't want to continue with it because I don't want to disturb what the Thursday group has accomplished and what is still in the process of accomplishing for the Monday group. It will be very good to meet to really see what each group has done, to see if they are feeling at home, to see if the Thursday group is actually more unified as we hope and that they then can really again be put to the test. So I don't want to say too much about it. If you want to try it as an experiment, all right. After one month we go back again to Monday and Thursday just the same as it was before I came. But this whole question of what will you expect now of this week and what can you expect even of my visit. We've talked already a little bit about different kind of things and when it is necessary that you see it as not an

acquisition of knowledge but the acquisition of something within yourself which then becomes thirsty for knowledge then I'm quite certain you will have the stimulus for wanting to Work. And so when you listen you must not only listen with your mind. You must see if that what actually we talk about and what are the questions of the different people and seeing them then in a certain state of wanting to find out and you perhaps recognizing that same kind of an attempt on the part of yourselves that you must leave, if you can do that, every meeting with something that is emotionally, not necessarily stired up, but touched. What is it really that a person wants? He wants to find out ~~really~~ what his life is worth and what particular task he has to fulfill and we try to do that by means of discovery , of finding out certain things about ourselves which we don't know and becoming familiar then with what we actually are and the whole idea of acceptance is that there's no further surprise, that I really know myself fully well, completely as I am and definitely impartial in such a way that it doesn't matter any more that I have to accept that that actually is me, that I don't start to think about it, that there ought to change at that time. That is a rather lenghty process but you see what takes place in the meantine. There is an 'I' when it starts to function and it is present to one for a certain length of time, off and on, not always for a great many times, or for a long period, but each time time that an 'I' as an objective entitity is present to a person, certain changes start to take place. Look at it simply as if God is with you at certain times during the day and that the presence of that kind of entity of a higher nature which you want to call God is actually influencing you and the result is, of course that there are changes taking place; first that you know what you are, and that there is no maybe about it and you reach then, sometimes we call it, an absolute sense of yourself, But the next thing that takes place constantly because of such a presence of something that is different that one in one's own outlook and the totality of one's personality is more and more adjusted to the possibility of an inner life existing, and in the presence of that inner life, making room gradually for itself and perhaps even pushing out a little bit of the so-called outer manifestations, and making oneself simpler and perhaps even more serious, then of course that influence starts to affect the personality as a whole and it may start with the brain and it also starts very definitely with one's heart and the feeling changing to emotions. You can also say it will start more and more with the presence of the CREATION Kesdjanian body or a Soul and all such considerations in an unconscious existence will lead for the personality to change itself, as it were, in

the presence of that what has been created and that therefore the different ways of behavior will already be affected. The problem, as after some time, is not so much that there is the creation of an 'I'. In the beginning it's absolutely essential to understand that, otherwise you will never know what is meant by impartiality but after one becomes acquainted with it and the personality becomes more sensitive, there is more of a depth within itself, that is this particular group Do Re Mi as number four becomes interested in other possibilities and since the accent is placed on one's inner life of course there is less and less paid attention to the ordinary forms of behavior. You see you have to look at that as if this 'I' coming in the presence of oneself intellectually starts to affect the thought processes of the brain. I've said many times that it is like yeast, gradually going through the brain and affecting it in a certain way and although not making a permanent change in the beginning quite definitely makes it's presence felt so that the thought processes themselves also start to become, let's call it, a little bit more objective and the same things take place when there is a presence within one's heart of that what one says God or something of a higher nature is now present to me and I have an attitude, knowing that that being present to me, I will change because I've never really experienced that when there is something of that higher nature that I can be sure about, I'll put on, how will I say it, my best dress, or I will see that I put my best foot forward, because I'm in the presence of something that has enormous value for me and that ultimately I would like to, let's say, make a good grade. I would like to be such that I'm worthy to be in the presence of that what is higher than I am. It is logical that even unconsiously I will start to feel such a presence and I will be put on my best behavior. Now you see when these processes take place they are much more lasting than an 'I' when it is created in its full glory and because of this lasting influence there is gradually a behavior on the part of a personality, either physically or emotionally or in thought processes which have more and more the coloration of an objective value and when one starts to realize that that gradually can take place and that the yeast goes through the rest of the brain cells and start to reform them, correct them or start to influence them in such a way that they become tinted with a different kind of quality and that the heart starts to function more than the solar plexus, Then there is very good chance that that what becomes a little bit more permanent also at certain times will assert itself as a factor which then is with me. Ultimately you see, what must happen is that an 'I' associates with a person because, not only that it belongs there but an 'I' has a task to tell and to guide and can only

really guide when it is present to that what is the actitivity of oneself in physical, or in emotional or in intellectual thought processes and therefore, as it were, a deposit showing that an 'I' has been there and has functioned and leaving then it's mark an the surrounding where it was that also that for a person remaining serious and wishing to develop his inner life will already have that kind of a tool to work with. You see what it does; it changes my outlook on myself and I feel more and more associated with that with that is a higher nature of a possibility. Gradually because of that I prepare for the possibility of leaving this Earth and that then being carried on whatever there is that could be extracted from the physical body and mostly can be extracted from the different organs which are potential that then there is something that I can take with me and it is not so dark as it sometimes seen that if I die nothing goes with me. Logically there is a spirit of a certain kind which can be developed now but this spirit now also being now part of me, wishes to keep that what is still useful in the next section of self development. How long? It ~~really~~ doesn't matter. We can always philosophize about that. We can say at least for forty days. But whatever that may be it is of no particular value now. What has value and that when I say and have to go through the formality I must now create an 'I' and this 'I' has to observe me and has to give me some knowledgr. It is a little too intellectual sometimes and causes for a person to have too much pressure under which he Works. The change over between personality and individuality is a gradual one and when these little friends of an 'I' can stay with one in the form of a little change already in the personality it is very much better that they then keep on being operative and every once in a while again and again being fed by the presence of an 'I'. He leaves, that is this 'I' leaves, as it were, some ambassador. You see Jesus did that. He left a few people as disciples to carry out and only to strenghthen them he asked for the Holy Ghost to be present. It's exactly the same principle so that this 'I' still is functioning through that what has already been accomplished as a change. And you see the next step if there is ~~still a~~ further growth is that all the combination which are now in the right direction, meaning by that that what will lead to more and more consciousness and conscience starts to help this 'I' to be present to that what I am as a human being and then on that spot, as Gurdjieff would call it, like Beelzebub coming down to Earth, on that particular occasion, there is already an influence and the 'I' can come and look it over and see if it is done correctly as if God is constantly watching and seeing what takes place to mankind on this Earth. We call this of course, participation, that is to be present to that what we are unconsciously and then fundamental changes will

take place because because of such constancy of the presence I'm not further then interested in having to create it all the time and going through the difficulty of that observation because I will constantly be interfered with by my unconscious mind. This way I already will have certain friends in my mind and in my heart which are turning already towards me wishing well and only measuring that by something in connection with Work. in connection with an aim, in connection with the creation of certain conditions conducive for the existence of an individuality.That becomes fundamental for a man when he gradually starts to change and the formation of his Kesdjanian body is many times dependent on that because you might say the building blocks for Kesdjan come from such friends. Gurdjieff mentions that there were at leadt three people who were left on this Earth, almost you say as Beelzebub left it and he describes them. They remain representatives of objective values in esoteric knowledge and so it is nothing unusual. We do that with a famil'y. We leave our imprint on the children hoping that they then will be able to carry on further what we have not been able to do in our own life.And so this change that can take place is a very logical one and it will help you when you wish to Work cause then you see that although the difficulty of the constant creation of an 'I' still exists and has to be gone through because you must be reminded constantly of ~~observation~~ impartiality and simultaneity. Those are the attributes which will set you free, that in the meantime it is not altogether so difficult and the pressure as I say will be taken away because ~~you're~~ your ~~alive~~ life in its own aspects and the way it has insight into yourself will be colored in a different direction and gradually I hope it will take on the color of white. I wanted to say that because you must look at this week from the same stanpoint. When we talk about Work we real y talk about heaven. We talk about. We talk about the possible changes on this Earth and represented within one's own life. We talk about our own world and an understanding of what is our own solar system and the gradually creation of the changing of the planets into real emotional states and that what is the brain to becoming really conscious in the sense that it could function as the Sun and the Earth will take it's proper place in relation to the other two by becoming a servant and when one considers that as one now is and as how one would like to become, these kind of meeting are simply the possibility of accumulating data which later on you can digest. I always say take in as much as you can take in. Don't try at a meeting to digest all of it and get stuck on some kind of a thought and then not be prepared for the logical sequence of the subse quent thoughts which then also will come. Take what you can now and you can rely on your own memory when you have been attentive in wanting to find out what we are talking about and you have the attitude of finding out

for yourself what is your food . It is not nexessary, I SAY to understand it right off the bat. It will come in time. Allow it. Be patient about these things. But what is really required is something in you has to be touched SOMETHING HAS TO GIVE YOU A MUCH, saying yeh, all of that may be quite all right and a little bit theoretical here and there. At the same time it places the emphasis on the fact that I must know myself and if I do know that then there is a chance that I can do something with myself in order to create other things which are more important for me. If we say simply Kesdjan or we say simply Soul of course it's obvious that that's an aim and for that we reason we happen to be on Earth in order to develop that kind of a possibility. I would like YOU to ask you ~~to ask~~ more questions because you don't really. Last night for me was not good. It was not something that I hoped for. I hope you will now make attempts to understand Work and Work and so even tomorrow in Santa Rosa and you come there, you should ask your questions. I don't care how much you know. I only am intersted that you make an attempt to tell us how much you don't know really or where you are stuck or where you make a statement about what you actually have experienced so that it becomes clear to you in your statement that you haven't forgotten objectivity, that you haven't forgotten to mention 'I', to tell people, as it were, this is the way I look at MY Work and I may be getting stuck one place or I may have reached something else that is valuable as an experience. But the group AS A WHOLE MUST DO THAT You cannot allow yourself to sit like a little sponge, just picking it up what belongs to someone else. When a ~~person~~ QUESTION is answered the questioner has a right for that answer. Almost I would say you have no right to listen to such an answer unless you can ALSO connect it up with something withing yourself and it is really not fair if you just sit. Of course I may be sometimes, I MAY make that mistake. I say I don't like silences and so ~~th~~ when there is no question you know that I will continue to talk and talk for me is fairly easy but that is not the problem. It is a question that I come here to see how you can be stimulated and how can you continue under that kind of an influence by memory, continue with a group and continue to Work? When I ~~see~~ SAY you come here on a Saturday or a Sunday because I happen to be here, all right, but what are you going to do in the future? Will you make room for coming actually? Do you think that the Land has a value for you? Will it help you in your particular activities if they are Landhouse activities? Will you ever think about picking up ALL AND EVERYTHING and starting to read it and if you haven't been coming for some time you have an idea that you ought to come back I sak what for? In order to come for a couple of weeks and then disappear? This group has to be an alive group with many more people interested in it and this nonsense that youjust come to hear me talk. What good is it to you? Something has to

be within you that you see that is taking place, that you are being touched somehow and that there are many more questions ~~that~~ which you never have ~~wanted to see if~~ actually you believe in the possibility of growing, of bedoming a man in reality, of understanding what is the essential value of your life. When those questions come up then you have to do something about it to make them more clear and then I think you ought to come more and more in contact with people of a similar ~~nature~~-kind of nature. By nature I mean people who are interested in the sincerity of life and particular of course their own and who see in this particular life that they now are living a possibility of becoming responsible for it for a definite aim ultimately because God damn it you all will die and what are you going to do to prepare for that kind of death. It's a very serious question and that's why I mention it because it's not just coming here for a little week and I go back to New York and then you go back to your ordinary business because that is not the reason why I come. I wouldn't like it. At the same time what can I do about it? Only tell you that you ought to come. You won't believe me. Maybe you understand that you ought to do something for yourself and that if you then do that then maybe there is something existing within you that will make you come or if it actually can create for you ~~this~~ a desire so that you become thirsty for certain things that have a knowledge and a value then maybe you make up your mind a little bit easier and then maybe you can even say that it might be in the direction of really giving an answer to your life. I cannot do that. I can only tell you that it exists but there has to be something that makes you thirsty. ~~No one~~ Nobody can force an animal to go and drink. Nobody can force a person to go to a library and read. We can create libraries and we can make all kind of dishes of food for animals but if they're not hungry they're not going to take care of themselves. Are you hungry, you see, that is really a question for these kind of ideas of Gurdjieff? And of course how do you know it's right that this actually can give you value. The only answer is Work. That's the only way you'll find out. You won't find out by reading a book and you won't find out by listening to me and you won't find out by talking to others. The only time when you actually will find out is when Work becomes part of you and as I said, when it starts to affect you. And it perhaps can help you to have a better insight. But if you continue with your ordinary existence or for that matter if you want to go in any other direction of religion and so forth and it is satisfying by all means go. But if you come here to this kind of a group I put on you a certain responsibility. I would say at least for a while to try to continue with Gurdjieff and to ~~try to~~ find out what is the meaning of Work.

Otherwise my arrival here is absolutely useless. It is only good for those already in the group. And we're not talking, now I'm not talking to just the group because many of you have not come and you come simply ~~just~~ because I happen to be here. That is not right you see. It may sometimes come to the point ~~when~~ that I say I only will meet with those people who have already met before and who have attended certain meetings and we close the door to anyone else who comes now a little bit out of curiosity. You know there is sometimes a time in one's life ~~when~~ that you have to make up your mind about certain serious things. That is a time when one becomes mature, When one sees a little bit of life, one sees a little bit of oneself. One sees a little bit of conditions you have to live through. Maybe one has lived a little bit already through suffereing, all difficulties that are always going to be in the way because that is the condition of this Earth. There is always going to be trouble. Nothing is will ~~going to~~ be easy. You can look at all the charts and the horoscopes and find out what are the difficulties in the way of everybody, that is anyone who want to remain alive. There are thousands who just fall asleep already in the beginning when it becomes a little too difficult. I'm not talking about them. I'm talking about 20%. Perhaps even that is too high. The 80% are just supporting Mother Nature and it's good for them and there will be another chance LATER ON for them in another lifetime when they can reincarnate. I'm talking to those who are a little bit asleep, a little bit awake and a little bit desirous to do something more about their own life. That's why I say you have a responsibility to find out at least a little bit what is this. What is this Gurdjieff? and What does he mean? What has he not only written but what does he actually mean and what was the reason he wrote. O.K. We'll talk now about questions if you like. No, yah, tell."

"Kathy."

MR. NYLAND "Yes, Kathy."

"In the beginning when I started to try to apply Work I had really little sense of what I was and how I behaved and I feel like I have gotten a lot of insight into what I am and I feel fairly accepting of that and each day, uh, something has been going on now for quite a while in which I have an idea of how of I'd like to be and it has to do with how I handle MANAGE energy and how I handle other people and I, something in me is making efforts in that direction and I am different from how I would have been when I first got interested in Work but I'm a little concerned that-- I don't think I could stop doing that now but I'm a little concerned that it's like a branch in a stream that I'm hanging on to and what you talked

about in the beginning of the meeting, it's that kind of a question for me but I'm afraid, maybe, it's trying to move on or maybe, do you understand what I mean?"

MR. NYLAND "Yes, I know, I think the question comes up for everybody, sooner or later. He has to keep on questioning if he is on the right road or not and the only way he can judge is by seeing certain results or a certain satisfaction within himself. What should take place when I become interested in any kind of a direction is that that what I wish to accomplish becomes part of me within. If we talk about the development of inner life and we want actually to develop that, inner life of course is already my own, because it was placed there. Unfortunately it was not developed. Although it doea have a potential I have to find out how I can try to develop it. If I start to develop it it starts to speak and it has a very clear language because it is not the same way as my ordinary mouth would like say. There is certain consideration of the value of myself in relation to something else and not only this Earth and when I wish to keep up with that conversation I have to supply answers to whatever the questions ~~to what~~ this little inner life, starting to grow up, is going to ask me. I consider it very much such an inner life as a little child wanting to develop and I, somehow or other, I call it my outer life or my personality, is not only entitled to that kind of ~~an~~ education to be given to ~~that kind of~~ such an entity but I feel it's an obligation. Now if that actually takes place and I fulfill the obligation of answering the questions which are of concern to myself, then something takes place within me and not only that this inner life starts to grow but it also starts to assert itself and then becomes a very definite factor within myself of giving me solidity and so the whole process of not wanting to get lost or that which actually later on will happen because there are obstaclea in the way and obstacles within myself, I can only overcome them by having already achieved something within myself that becomes for me the ultimate truth or you might also say sometimes the discovery of my life because if inner life is like a child it is really my life that I rediscover and when I say it is Renaissance ~~I say~~ it means really a rebirth of something but now I must be careful that I start giving it the right kind of food. I think that if that one start, that means, there is that what we call Anulios which is then stopped within ourselves as the result of an involutionary law because that is the growing end of the involution and when it is stopped in me that what starts to function is the Anulios and that Anulios will not allow me to sleep ~~anywhere~~ longer and it keeps on poking at me. There has to be that kind of a thing happening with myself that I see the

necessity of a further development and when the chance is given that probably can be developed in a certain way because that is a practical question I keep on finding the best way. If it is Gurdjieff I stick with it. If I get actually results that are in the direction of further development of course it's right. If I don't find it in Gurdjieff I go somewhere else but I need for myself, being alive as a human being, something that becomes my own solidity and that you might say is God given because that as I say is like an inner life which starts to function if I give it food enough and then from a child grows up into become actually full grown. When that is there and sometimes one says it is a Kesdjanian body maybe, it grows into, but in any event it becomes something of an authority and if in addition to that I would want to embelish it more and say it is not sufficient to be just emotional but it also ought to have, I call it, brains. Then I create or somethng is developed in the sense of a Soul and all of that, whatever the different functions are that afterwards can be assigned to it and the reason that when that does take place that there is something then that I can call on and count on, that there is a continuation of my life but I must go through the difficulties of keeping on building something until that what is within me has enough strength. I say that because there are many things that will detain me and that will make me critical and associations with people in the group is one of the worst things to make me critical because I believe very much in myself and I say that that what I can do that is mine but why doesn't someone else do it in the same way and why should I look at others and expect them to be different and all these different things start to affect my personality, my unconscious thought and feeling and before I actually get over that I will have to have something that is my own; sometimes I say like a voice of God visiting me so that I am not dependent any longer on someone else. It may take some time before that is established but I think that's the ultimate aim because then I become responsible for anything that I do and if I make a mistake I cannot blame the weather or anyone else. I become responsible for my deeds and with the help of God or whatever prayer I want to use, then I know that it is entirely up to to me to see how can I grow up further. I thinks Gurdjieff gives that chance and he gives a very clear indication that when that should take place, particular we talk about the possibility of a personality going over into three full grown bodies which we designate as such and we call that an individuality and whatever other aspects there are and other kind of perspectives that are connected with it. In the first place one prays for it, that that what is there already and what is touched is not going to sleep again. In the second place you create conditions in which you can be reminded of that and then when one is reminded and there is this

little spark that you help it to stay there. I say sometimes it is a pilot light that you turn on so then there is a good gas stove of some kind which can give you heat and cook your food and in a very general way that more and more I become dependent upon myself and that what is given to me form above so that the form of prayer it should take it is a creation of conditions for me so that then I can Work and then I fulfill a demand, if I want to express it religiously, which has been placed on me because I was born on this Earth and I fulfill that command by Working and in order to become free from the bondage of this Earth, I see that simply as something that is given me as the fulfillment of my Karma. Whatever God or whoever it is means to do with me, I will accept that whatever is given to me in whatever way it has been given because it's not up to me to change that immediately or to question why I was born the way I was but quite definitely when I become firmly convinced of that what I am and this is what I am, then I am free to do whatever I can do and this time of course in the direction of becoming a real man. I hope you see that ~~this~~ that kind of a spark that is there is not going to leave you and you don't have to worry about it because if your life actually has a certain value and a certain depth you will always be confronted with such questions and if you can solve them in the direction of objectivity glory be God to God that the can take place. Pray many times about such a thing and be come quiet within yourself and many times I think there will be a little voice somewhere in your essentiality, maybe even in your consciousness sometimes, I think quite definitely in your conscience. Don't lose it, don't lose it. Don't give up what ~~is~~ already is there. It would be such a sin if you do, If you don't attend to it you will have to face it some other time. That is a law. Things have to be overcome because they were given for the purpose of learning and it doesn't matter which life it has to be. It will have to be at a certain time.Well?"

_____ MR. NYLAND?"

MR. NYLAND "YES."

_____MR. NYLAND?"

MR. NYLAND "Wait a minute. He was number 2.Even down won't work."

_____" Let's see if I can see this quite clear. Today was a very unusual day and I came to something at the end of the day. which It's difficult for me to express. He had given me ~~at~~ ask the last time at the Barn of knowing myself for once and for all and I never forgot that because there have been certain conclusions that I've come to, one very important one the last time time you were here and this this followed that today almost as ifI had seen something that was the cause of it. I think the problem, if I can say it's a problem in myself which struck me as being something

very important in me and I don't know how to go past."

MR. NYLAND "How to go past it?"

_____"How to go past it."

MR. NYLAND "Why would you want to go past it?"

_____" I think it gets in my way."

MR. NYLAND " Oh, How do you mean? Does God get in your way?"

_____" I think me gets in my way."

MR. NYLAND " That's true. I think it is necessary to see what kind of inspiration you can get from an obstacle. Moreover if an obstacle is accepted and included in the reaction to such an obstacle. If it is full acceptance the obstacle doesn't exist. As long as you call it an obstacle you evaluate it. Total acceptance means it's equal to me. It doesn't matter."

_____" not that way."

MR. NYLAND" "Not yet, not yet. Maybe it may take a long time but worthwhile to strive for for as long as you keep on attaching a certain value as an obstacle it will remain that way because it affects your thinking. If, on the other hand, you say an obstacle is welcome, because it's not because you have to go around it but because you will understand it, then of course you will not have any trouble but when that will take place, who knows? I think it's very necessary that one continues and continues also the question of self knowledge will gradually be unveiled but when again noone knows. I think as long as A person is living on Earth he always will have troubles and he always has to continue to fight for his own welfare and for his own salvation ~~and~~ by means of that what is given in esoteric knowledge as to the road he should follow and when we talk about Work we talk about that kind of fulfillment of becoming free from that what is binding. I don't mind any time what it is called, let's say it is a method, sometimes considered objectivity, sometimes one says it has to be exact observation, sometimes religiously I say it is Christ of that what actually will deliver me from my bondage and if that is personified in some way ~~and~~ of even if I can point to it and it has an historical value, for me it doesn't matter what the explanation is, it becomes a living fact within me when I want to Work, AS IS exactly the same as that what Jesus represented becomes a living Christ within my life and then starts to guide me and gives me, at that time, actually the information which I need, which is the actual knowlege of what I am and looking in any direction for any possibility to be reminded of my aim. Look at obstacles as opportunities, because we are so adjusted to look at obstacles as something in the way. I always see it as a point of light. If I start to understand that it's in the way, thank God it's in my way. It's a damn good thing that there's an obstacle which, you might say, ~~could be~~

It is difficult to do that

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come instrumental but almost I would say it's given to me as an opportunity to see how can I understand it, because an obstacle means really that I have not understanding enough of what it is that to what objects to me as striving and it always comes back to that fact how much self knowledge do I have that I really know what the road is worth and where it is going to lead me and how to get there or to continue on that road."

" I ~~get definitely~~ WHAT I SEE IS THAT THERE IS THAT KIND OF A QUESTION IN ME. THERE IS, I CAN DEFINITELY PUT ALL OF MYSELF INTO SOMETHING.

MR. NYLAND "But you will always have that question then."

I have come back "But there is sometning small, even tonight which I noticed that in. I do something and I'm convinced that I can do that correctly and right as best I can. It is done and than I look back on it there is an evaluation of myself that is then immediately very critical and I am unable to stand on what I saw as being...." SOLID IN MUSCLE

MR. NYLAND "You see you're now describing ordinary life, Dick. You're describing certain kinds of criticisms or a noticing of certain things that have happened and how you were reacting towards that. As soon as you introducing that you're not Working. One begins when you see an obstacle that you then become neutral as it works to that obstacle and don't even definie it as an obstacle. As long as there is that kind of description or that kind of a feeling there is no 'I'. God is not looking at it as an obstacle. It is there to be put in your way in order belonging to your Karma to find out what actually you should do without losing your aim and if an obstacle makes you lose your aim then that obstacle is too big at the present time or your aim is not strong enough. The solution is actually in such acceptance as an impartiality. In any kind of a description and particulary afterwards on looking back on it and then starting to criticize it and then seeing yourself as not having been able to do it, thinking that you could have done it.Many times one makes that mistake.If you say I should have done it then you're wrong, If you say you wish you could have done it that's right but in the future you have a chance to be different and that I think one should count on, not what is already past and classified, ~~that~~ it has had its value in ordinary life and let it stay there but when there is something that I call a character trait of myself and I see that time and time agin coming to the foreground I really become very much acquainted with myself. Ad infinitum I see that what I am and gradually I don't want to define it any more because I'm sick and tired of it. When I say sick and tired I still classify it but when I say it's acceptable I say simply Cela m'est égal. Objectivity means that, freedom

I DON'T REALLY CARE

from that what I am and ~~from~~ the obstacles that are in my way and all I wish to see for myself is life within whatever form there happens to be striving for unity for totality with life.That is the only aim but all the other things that are in the way, I judge from my ordinary mind from the stanpoint of Earth and everyone around me and I know that when I do that I'm not on the right road.It is natural that I am that way so I'm really not critical about it but it is this God damned mechanical form of behavior and so one has to correct oneself in the viewpoint.There are not such obstacles; they don't really exist for anyone who wishes to Work on himself because all he has to do is to accept everything for what is, that what he is himself and even that what happens to be on the outside world. That is, that is the reality of this Earth.If I can accept that then I'm through with it bedause there is nothing that this world can tell me so what's the use staying here. You understand what I mean? It is overcritical ness on your part znd not enought wish to have an 'I', whatever that might mean and to be there and to see what is the reality of the situation. One thing, Dick, that what is your 'I' becomes identified in time with that what is the reality of your life, simply because the 'I" was created in the image of God and that was is the reality of your life in Magnetic Center is that what is God within a man. And so the solution is only to see that what actually is your relation towards that and in the light of that eve ything will fall away because it has no more value. Seek ye the kingdom of heaven first and all obstacles will disappear. But it is sometimes very hard to get rid of oneself. All right? Yeh. Now who was there in the back?"

"MR. NYLAND it's Linda.The first night you were here you talked about essence and that being the motivation for Work and I don't understand what you meant by that."

MR. NYLAND "Did I talk about what, ethics?"

"Essence" 6-5-5-6

MR. NYLAND "Essence, you don't know what essence is?"

"That's right."

MR. NYLAND "You don't?"

" I tried to find out in myself what my experience could be and I couldn't pinpoint anything that says what is essence and when I think about it"

MR. NYLAND "Oh

MR. NYLAND "Can't you look it up in a dictionary what's meant by essence. What's an essential oil?"

"The purest it is."

MR. NYLAND "No it's more concentrated usually. Maybe also smaller in quantity

but it has a very definite quality. It's more concentrated than the properties than the properties which are in a superficial sense. When I go and become essential I do away with a great deal of the outside world, for myself the reaction processes and that what I call periphery. If I want to live in that what is essential for me I draw within. I don't live on the surface and so when we talk about essence we talk about something that is of higheer value although there may be less in quantity but because of the higher value it has a special kind of a property; it is not so easily affected by the outside world for one thing and it is also an essential quality of myself that gives me hope that since it is in being it might even increase in validity. If I follow the road of essence and become more and more serious about myself then of course the essentiality will take over and I will not be as much affected by the outside world or by the pepiphery of my life. It is very much like placing the accent of that which governs me when I say where's the point of gravity? It may be just a superficial living but if I become a little bit more ernest I become essential. I don't understnad you have such trouble understanding it. It is so simple. If I want to make an impression I don't use ordinary kind of words and just almost flippently saying them. In the first place I make it emphatic but I also want to use words that have a very definite meaning and when I use my voice I definitely will say it with a firm conviction that I want to be heard. In all that I become essential. I'm not just an ordinary person saying how do you do?"

_____" You may mean straight."

MR. NYLAND "No. Not free, no, becoming a different kind of a person because I mean what I am saying. Make experiments with yourself in saying good morning to someone. One flippently, good morning and the other you say,good morning."

_____" What you mean by essence is there's more of me or a deeper quality..."

MR. NYLAND "A better quality, that's right. It need not be more of you but it is more essential."

_____" More simultaneous, more spontaneous."

MR. NYLAND "Yes, more worthwhile, more value, more reality. I don't care you want to call it but there is such a difference between that when I live on the periphery I just am affected by everything including the wind, the snow and the storms or when I am within it is the difference of being outside of my house and within. Within I'm protected and I can be myself. Outside of course I have to be submitted to all kind of other influences including other people. Essential is there where I want to live with my

friends and the outside world I can live with my acquaintances and even my enemies. Why make such a difficulty about such a little word like essence?"

_____"Because I've been trying to think about it in terms of Work attempts."

MR. NYLAND "Yeh. Work attempt means I want to be essential regarding that and not have a flippant wish. When I say a real wish I say it is an essenatial quality of me in which there is something of such value which is not when I live on the periphery. When it is a curiosity I cannot really Work but when it is really the intensity because I see the necessity, the need for it, I become essential."

_____"O.K."

MR. NYLAND "All right. Don't let it detain you. It is such a small thing. Keep on Working if you can and then make that Work as intense as you can and as a result you will be more essential. All right? Yah. Well, who has some more essential questions?"

_____MR. NYLAND. George."

MR. NYLAND "George, yes George."

George _____" I was really struck by what you said at the beginning of the meeting. It's really something that I've been trying to understand a little bit more about. Friday, especially Friday and Saturday of this week Work was , there was an emotional quality for me that was with my Work that was just extremely valuable and really it had to do with what you were talking about in the beginning of the meeting and Sunday it was quite different. I was, for some reason or other, I had a bunch of, I couldn't really return or find that relationship, simple emotional relationship that was so clear and valuable before and it pointed out to me last night especially when I was listening to the meeting that somehow to the best of my ability it would be worthwhile to prepare, to prepare more so that I would be able to maintain a clearer relationship to Work because at least Friday and Saturday my Work really was not very, the value of the A B C approach wasn't really what was important. It was the emotional relationship and one thing you said last night about the relationship between my body as a servant and the other parts of myself really touched me too and I wonder if there were other kinds of things that you might suggest."

MR. NYLAND "Well, George, it is always a problem how much energy is available, how much is my capacity to take in such energy and how much machinery is there to convert it for the right purpose. I have really an idea that at any one time in a person's life he is entitled to a very definite quantity of energy, just enough for him to keep his own machinery going and as efficient

as he can make it. A person has a chance to take that machinery at a certain place and protect it and also create conditions which are not against the running of such machinery and in general we say that the circumstances can be made more conducive but all of that I think is a very small matter. The most important one is, how much energy is there actually and how much can I make, make use of it. I think it depends a great deal on the state in which one is but there is also that limitation which is inherent in that ~~which~~ what is my own development and even if I would ask for more I wouldn't get it because it is worse for me to have too much which I cannot use. It is sinful to have energy of a higher nature surrounding me without using it if it was asked by me. If I can ask for that what is just sufficient for me to keep going to the extent I can sometimes one wishes of course to be a hundred percent objective. It's utter nonsense; it cannot be because there is my ordinary life requiring also energy and I have to learn how to divide it to see that there is a maintaining of that ordinary life and that of course is within my means because if there is a certain quantity then I'm dependent on that quantity but I'm not dependent on how it is divided by me unconsciously. This time I want to divide that what is for me as a real purpose for my life and I want to make as much of that as I can and sometimes it goes at the expense of not wishing to spend it in the direction of my unconscious life. So you see, that is within my means. I cannot increase the quantity total but I can increase the quantity I will rserve for the purpose of wanting to grow up. Now of course in that respect I am sometimes under the influence of certain things taking place and they affect me and it does mean that the digesting process which is then at times up to capacity. Also that particular process, since I'm not used to it, wears itself out and becomes tired so that maybe two days of that so called higher living is just about enough and then that what is the machinery for that purpose is not capable anymore to run further because it ~~'s~~ is exhausted. That may be ~~the~~ sometimes an explanation when one say it's Saturday, I don't have as much as Friday. Well, on Saturday the machinery just couldn't run. It was willing but it didn't have enough, how will I say that?, oil. It was not capable of running. It was tired out. I say sometimes that different things that are in use tire out, like the wheel of a railroad car. It tires out. There is a certain conditoon that you know of the iron molecules which then at the time when they're tired out, it's not safe any more to run the railroad car and in the olden days one used to go, machinists went around with a hammer, hitting each wheel when the train came in to the station. That was his job. Each wheel had to be hit and judging by the sound he knew if there was a certain form of in the . I think that's

the case with us. Our bodies are made up of cells with a certain consistency and a certain ability to join. There are different forces which have only have a certain length of lifetime to live and only can be fed in aa certain way and there are so many different conditions which affect my personality that I really don't even know what is the capacity but when I do find out that it cannot be done anymore, I simply let it go. I simply say yesterday was wonderful; today it isn't but it does not mean that it's going to be like this today because the opportunity will exist again and again and again because I had the opportunity of believing in it when it did exist and as a matter of fact constantly in being alive such enrgies are ~~being~~ made time and time again so that the tiredness can br overcome and ~~so~~ that the ordinary process of unconsciousness will ~~produce~~continue to produce at times certain quality of thought and feeling whicha are not of this world, automatically produced, you might say, by the unconsciousness but quite definitely meant as a gift from God to remind a man of his higher pupose and that then when he has had belief knowing that he already has experienced something out of the ordinary that then he will be reminded to do that agin at the proper time.It is not a question of waiting; it's a question of being alert to the possibility of becoming aware. That is really the formula. Therefore I will accept anything that happens to come whenever I make the attempts to the extent that I'm capable of making it and not wishing for something more because that is not mine any longer. That becomes God's Will. I am within my capacity allowed to ask what I think I can do. I am allowed then to have a chance to see what God is willing to do. I think he gives us that chance. He gives us insight. He gives us the ability of seeing in the future as to the possibilities of an aim to be reached but that's as far as I can go. I have to wait until the next day and the next day and the accumulation of a variety of different forms of energy in an unconscious state which will allow me at certain times to separate some of it out and use it for another purpose. Try to see the body as a tremendously important kind of deposit of all kind of chemicals that are in the body and some are quite ordinary and are a large quantity but there are many which are like a rare element of which there is a minumum quantity. Many of the elements of chemistry are in the body. I don't know how many but so many that you almost cannot count them and in quantities that are minusclule that is so small a quantity but still effective because they have that kind of power. That what is being used for Work is made up of such elements and it is a question of the combination of such elements which will be taken away from the more efficient functioning in an unconscious sense but still leaving enough

room for the maintenance of the body as it is and then they as so called rare elements that are not so rare, but they are such a small quantity , they will be used for the functioning of giving energy for a higher purpose. It's very interesting to look at it that way because the quantities are so samll but they are so tremendously powerful that they can move mountains and my ordinary life only moves molehills. All right, Julius?

_____"Yes."

_____" MR. NYLAND"

MR. NYLAND "Yeh."

_____" It's .

MR. NYLAND "Yeh."

_____" Sometimes I find myself in a state ~~that~~ which is to me far away ~~fr~~ from the state that is more conducive for letting my wish become an effort. and when I see this and I have a wish I sometimes try to go towards a quietness in myself which will be to making an attempt which will be successful. An example would be that I have many normal thoughts that ~~often~~ occupy my mind and I see this and I have a wish to Work on myself and I think although I'm not really sure that it wouldn't do me any good to make an attempt at that time because of those thoughts that I have , and so I try to stop thinking about those things and sometimes I'm successful and then I can make an attempt and I would like to know if this is a good method, if it works, is it good because I've been told that it has some qualities that don't seem to be right."

MR. NYLAND ~~N~~" No Michael,I think it is a good method. I don't think it is very efficient. It will lead ~~you~~ certain results but it will take a time before you have the results that are meaningful. I think that in a general way I think you have to take conditions as they are in ordinary life and sometimes in ordinary life certain conditions are more conducive for Work than others, logically because we're not always occupied with the same kind of a thing even if we're professionally busy. We do many things that we're habitual in doing and where sometimes the amount of energy used in them is not very much and also the impressions from the outside world do not concern us because maybe we are living a little bit more within or we're living a very simple life at certain times. Try to find out first what are conditions in the outside world which are most conducive for Work as you wish to make it and then start working there and don't Work at other times. If it is a question of gradually developing an 'I' so that it becomes more mature it will be possible to Work in other conditions which at the present time are more or less closed or are too difficult. But at

the same time this whole question that what is the obstacle that I cannot Work. If it is my mind and I have too many thoughts in it, it is not that I am only made up of my mind. I have an auxilliary in the form of my body and therefore when my mind is a littlr too filled and I cannot come to any particular conclusion and in that way get rid of my mind, my thoughts, then of course I engage my body in an ordinary physical excercies and I ask part of the mind as it were to be present to it or you might say even to conduct it. If I can say to be present to it I use then methods for the formation of a kind of a unity between my wish and mind and my physical body. Of couse I Work then and I'm using the conditions of my mind by making a separation between that what can help me for my Work and leave the other part of the mind out, that is I don't consider it when I become ~~very~~ really interested in the very simple thing of that kind because all I have to do, instead of sitting down and thinking about it or to be concerned about my thoughts, I start my body in motion and I simply walk or I make very definite attempts of a physical kind to know that my body is active and at the same time I try my mind to be present to it. It will divert a great deal of the thought processes because whenever I become interested in something that I want to do my mind really will take the back seat. When the mind is bothered by worries or things that I will continue to live with and that even if I try to divert them for a little while, they will that after some time come back, I am in a rather bad state for Work and I would not Work. I would simply say, it's too bad, today is a rainy day and I need sunshine. There are many times such ~~times~~ days that you have to decide I do not wish to Work. It's not a requirement to Work at any time. Some time if I make an attempt and it is really studpid I think I'm ~~really~~ sinful about it and I would look at it much more from the standpoint of you yourself directing your energy to the best of your knowledge and not to be dumb and using it or trying it to when it's already a foregone conclusion that it will not be succesful. I think on the other hand there are so many simple times and moments during the day that one actually can wake up and can be present to what one is particularly when the effort ~~that~~ which one makes is such a simple one when I'm only looking in the beginning very definitely for the existence of myself in that what I am and no further descriptions of anything and since I continue to exist in that way and my life is all the time there and bring expressed it ought to be possible in an effort always to come to the conclusion that I am alive and the acceptance of that life in the form in which it happens to be expressed . That, I would say, is the beginning of my Work. So don't make it too complicated and don't make it dependent on too many different conditions. If I'm strong

LEAVE THEM ALONE

and I can lift up 300 pounds I will do it but if I only have the strentght of 250 or 200 I'm not trying 300 I know I'll break my back. I won't do it. Do you understand what I mean?"

_____YYes."

MR. NYLAND" Yeh , it is much simpler, don't make it complicated. When it is complicated it is not right. If I want to write and there is a heelvu a lot of noise around me I close the door. I'm not forcing myself to be exposed to all kind of diverting influences when I'm interested in something that's really worth while. All right Mike. I think you know what I mean. Keep on trying but use your head. Common sense to do it at the time when you think it is possible and you still will know if it is or it isn't and if it sin't you still have to come very much simpler. Try to see yourself when you walk. It is a simple thing. If that is even too much walk very slow but keep on walking and make attempts then to be aware of your body just waking. All right?"

_____"MR. NYLAND?"

MR. NYLAND "Yeh."

Bob _____IT's Bob Walker."

MR. NYLAND "Yes Bob."

Bob _____" Over a period of time ~~of~~ I've notived several traits about myself and as an illustration then I could formulate a question that I could talk about it."

MR. NYLAND "Is it a good trait?"

Bob _____" Well I8ve gotten to the point where I think of it as not particularly good butI'm fairly accepting of it."

MR. NYLAND "That's why I asked you see. How much do you already classify your own trait?"

Bob _____"It's soe thing that is an obstacle in a sense but not like Richard was talking about."

MR. NYLAND "Well it's the trait that you have as a personality with a certain value attached to it."

Bob _____"It's just the way I am and I've seen it in my life a great deal.It keeps coming back to me that such a trait when applied to my inner life is..."

MR. NYLAND "It won't."

Bob _____" It won't."

MR. NYLAND "It won't. Inner life ~~won't use wo~~will not use the traits of your outer one. Inner life has a different characteristic all of its own and it will build up its own world ~~all of its own~~ and the world will not be like the outer world. It will be quite different concepts that will govern that.

Don't forget that inner life world that is one's own inner life world in the beginning has no brain. It will have ultimately intuition but it will not have the thought processes that we are familiar with and therefore I have don't have to worry that something of my trait of the outside world or characteristics of my personality will ever land up in the realm of my inner life. Inner life has to do, of course, with that what is, if possible , objectivie about the totality of myself and even from that standpoint of an inner life or from an 'I' or from Magnetic Center, that what is a trait of my personality is of very little concern cause I accept the fact that I am that way, simply because I see life being expressed but since I have no judgement about that kind of a form I don't care about the trait. The trait is simply a characteristic of my life as it is being lived and my inner life is not interested in that. It only wants to see that that what is exists and then afterwards perhaps can find a form in which it ought to be expressed. We can continue with this tomorrow if you like, Bob. All right? This here is always a sign. Somebody has to stop and I think it is me. So I hope to see you tomorrow, oh yeh, that's RIGHT we'll be in Santa Rosa. Well, maybe the color of the meeting will be a little different but in general the principles I hope will be the same. Have a good day tomorrow. Good night everybody.

END TAPE

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